A U M

He who desires, desires, and thinks on them, is born in that place through his desires. But all desires melt utterly away even here for him whose desire is accomplished, who has gained the Self. —MUNDAKA UPANISHAD.

THEOSOPHY

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"H. P. B."

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WAS she a teacher, guide, and friend in that she withheld of the Teaching far more than she gave out? If so, those who came after her, professedly speaking in her name of very things she left unsaid are of another school, another order of the mysteries, and speak a different language.

Did she withhold because she *knew,* or do they so freely discuss unlawful things because they know *not?* Are her charts of the impersonal universe to be taken for guidance, or those that lead to the unfortunate isles of sophist teaching, of personal authority? Others' charts make easier voyagings, it is true, because one does not steer his own course. But H. P. B.'s charts call on each one to man his own ship of destiny, and to launch it on the universal ocean of Life and Truth, braving storms and dangers of reefs and adverse currents till the port of Knowledge by himself be gained.

Then, if one has known Her rightly—and himself—he will do as She has done, fare forth once more, and again, over the ocean back to that shore where he has no need for himself to linger, but where he will find a few to prize the age-old, sure, and honest Chart of the Soul.

Said H. P. B. alive—and is She ever else?—"Pray do not imagine because *I hold my tongue as bound by oath and duty* I do not know who is who . . . "

REPRESENTATIVES OF THE MASTER

WHAT do theosophists regard as Theosophy? Whom do they regard as representatives of the Masters? Will their opinions and convictions on these great subjects bear the test of rigid cross-examination—that is to say, of unbiased *self*-inspection?

The questions are submitted in no invidious or self-righteous spirit, but as going to the very roots of the difficulties of the Theosophical Movement. Those difficulties are found everywhere in the form of contradictory doctrines; in rival claims to authority and pre-eminence by and for the exponents of these opposed teachings; in rival societies committed to the support of these rival teachers and teachings. These doctrines, leaders, societies, represent before the world the public side of the Movement. Is the spectacle presented any other or more edifying than that presented by the Christian sects, or by the sects of any other religion? Is it any better, any more educative, any more useful to humanity—any more representative of the Masters and Their Wisdom-Religion?

There is here no more bringing in question the sincerity of the theosophical sects and sectarians than there is occasion to question the sincerity of the polemical Church Fathers from whom has descended the ever-multiplying number of dissentient christian denominations. But every even nominal theosophist must know that as the theologians and the sects have increased in numbers and in disharmony, so in the same measure has the Word of Christ become an echo, the example of Christ a formula of faith, the Life of Christ a memory to be eulogized—till *Christianity* became, and remains, a profession to the many, a living power in the lives of few indeed. The churches, clergy and laity, represent a multitude of subjects and objects: do any of them represent Christ and the Sermon on the Mount?

Theosophists profess to believe in Karma; do they also believe that they can go on setting up the same causes and avoid reaping the same results as have befallen the christians? "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Leaving out all question of deceiving others, are not theosophists as ceaselessly self-deceived as are the sectarians of other persuasions? What Karma can be more dreadful than this? Yet is it as true today as when Isaiah uttered it:

> "And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein."

By this, a fool who treads the Way is a representative of the Master, and shall find the Truth and the Life. Under Karma, he who began as a fool may end as a Master of Wisdom. Equally under Karma, he who begins as one wise in his own conceit will end in folly. The path is one for all, the humanly wise and the humanly foolish, so that the real question for each theosophist to ask himself is as simple as the Way itself: In which direction am I headed? Upon the answer each makes to his own question depends the direction taken by the Movement in the world—for the Movement is only a collective term for the theosophists themselves and the way taken by them. As that Movement exists today, what thoughtful theosophist would affirm that its sects are representatives of the Master?

This month of May is the anniversary of the "passing" of H. P. Blavatsky. Each such Anniversary witnesses a fresh swarm of eulogiums on her and her mission. How genuinely deep-seated are the convictions of those who laud and those who listen? "Actions speak louder than words." Those who utter the loudest and most fulsome praises are seldom the ones who have either a wholehearted or an understanding love and loyalty for that Being who came into our world with a Mission and a Message—chosen and called, not by us, but by the Masters of Wisdom. Her Theosophy and her single-hearted devotion to her Mission are the best evidences of the authenticity of both Messenger and Message. Yet, knowing the frailties of human nature, her Masters who chose and sent her into the world took care that signs and seals and documentation should not be lacking for those who look outwardly; who listen only to the voice of authority. The evidences external are as direct as the evidences internal that she was The representative of the Masters. Those who will not study her Theosophy and her theosophical Life, how can they know for themselves the inherent truth of the one, the innate worth of the other? Those who will not examine and weigh the validity of the evidences and testimony accompanying her august Life among us, how shall they be able to discern true from false in regard to her, any more than in respect of any other claims or claimants?

The Masters who sent her into the world, Themselves exhibited

in connection with her the most impressive of all theosophical phenomena, for They took pains to certify her, through channels other than herself, to every one of those who, later on, took courses that led them astray from her and her teachings, whether consciously or unconsciously to themselves. The list is a long one and, with two exceptions, includes every one, now living or now dead, who came into direct contact with her. They were all men and women who made their mark in the Movement, whether for its good or ill. Of the truth of this statement there can be doubt only in the minds of those theosophists of today who have never studied the accessible facts; no question save on the part of those whose theosophical repute depends upon the suppression or the distortion of the facts. With the exceptions noted, every prominent theosophist of the past and of the present has repudiated in whole or in part the Theosophy of H. P. Blavatsky; has substituted doctrines and dogmas of his own in direct contradiction to the philosophy recorded by her. And every one of them has at crucial times been lukewarm in defense of her integrity, her teachings, her trustworthiness. Most of them have at one time or another charged her with fraud as openly as they have at other times sounded her praises. All of them, both while she was living and since her death, have engaged in "traffic with the enemy"—have openly consorted with those who were at war with her and with her mission. It is the prominent theosophists, of the past and of the present, who have led the Movement astray, who are leading it astray today, and who will continue to mislead it so long as their followers can be attracted to side issues, to sectarian objects, to attention to persons and personalities. It is the familiar device of the priest, the politician, and the sophist of every country and of every race. Are these the representatives of the Master?

Have theosophists reflected upon their own past, the past of their leaders, the past of the Theosophical Movement in the world? Surely, in former lives we have all of us, good and bad, wise and foolish, been in contact with the Wisdom-Religion and its Messengers. Did we become and remain faithful to them both, or did we fall victim to our own self-deceptions, the "desires *hid* in the heart" which led to our undoing? From the record writ large before them these fifty years, can theosophists now not see what the Masters of Wisdom knew at the beginning: that the "prominent theosophists" of the present cycle of the Theosophical Movement represent the *failures,* not the successes, of that Movement in former cycles?

What dogs the reincarnating Ego on his return to human life: is it not the mistakes and misdeeds of the past—representatives of his own failures to repair the mischiefs and learn the lessons of his own history? What hounds the Movement on its return to worldly life, if not the same thing collectively considered? The "prominent theosophists" and their followers represent the *Skandhas* of the Movement—its mischiefs and its lessons, still unrepaired and unlearned.

This need not have been; need not be now; need not continue, either for the Individual Ego or for the collectivity of reincarnating Egos called Theosophists. But so long as the individual human being regards life and the duties of life from the personal standpoint, so long as any body of theosophists regard Theosophy and its Messenger from the personal standpoint—so long will they be representatives of the "eye doctrine", not of the "heart doctrine" of H. P. B. and *her* Masters. So long will their Theosophy be at the best their religion, and at the worst their sect: they will but repeat, not repair, the Karma of Atlantis, the Karma of religion and religious sects everywhere and in all time.

The failures of the Movement as well as its successes, we all must share. Karma, good or evil, falls on all alike: only our attitude toward it, our reaction to it, varies with the individual and collections of individuals. Masters can no more avoid the Karma of the Movement than can we—that law "which neither Buddhas nor Christs can escape." Is our recognition of the Law, our attitude toward it, our reaction to it, that of the Master and of H. P. Blavatsky? If so, then we as well as she, or Buddha, or Christ, are the representatives of the Master. Otherwise our professions, our promises, our performances alike, are "but as sounding brass and a tinkling cymbal." Do we fancy Masters do not know the difference, that H. P. B. does not, because we do not?

Masters who constantly "seek to hold back the evil Karma of the race"—do They not seek to hold back the evil Karma of the Movement for all theosophists' as well as for the world's sake? They seek by forewarning to forearm all those who are drawing near to "the middle Portal, the gate of Woe, *with its ten thousand snares*" —for those of doubtful heart and divided mind. They seek by a Teaching recorded, by the Life of a Teacher sent by Them, to instruct and inspire all who approach Them in the appointed Way. How can They hold back the evil Karma, how can They foster the good Karma, of those who neglect, let alone those who reject,

Their Message or Their Messenger? How can They aid those who prefer of their own volition to "visit the interpreter's house" rather than to go direct to the source and provision made for them by Masters and Their Messenger?

If, as is far too much the case, there are those in the Movement who see no disloyalty, no ingratitude, no irresponsibility, on their part in failing to verify for themselves what is the true Theosophy and who are the true Theosophists, then what have these latter to do with them?—"Ephraim is joined to idols: let him alone."

What is the actual "ordeal of Chelaship", the terrible tests and trials of Probation which fit the theosophist to become a conscious representative of the Master? *Simple fidelity to the chosen Teacher and the chosen Teaching.* Let the faint-hearted and the doubtful-minded theosophists who, none the less, are seeking the true eirenicon, the true signs and tokens, ponder a Message directed to them: H. P. B.'s article, "The Theosophical Mahatmas."

"THE THEOSOPHICAL MAHATMAS"*

IT IS with sincere and profound regret—though with no surprise, prepared as I am for years for such declarations—that I have read in the Rochester *Occult Word,* edited by Mrs. J. Cables, the devoted president of the T. S. of that place, her joint editorial with Mr. W. T. Brown. This sudden revulsion of feeling is perhaps quite natural in the lady, for she has never had the opportunities given her as Mr. Brown has; and her feeling when she writes that after "a great desire * * to be put into communication with the Theosophical Mahatmas we (they) have come to the conclusion that it is useless to strain the psychical eyes toward the Himalayas * *" is undeniably shared by many theosophists. Whether the complaints are justified, and also whether it is the "Mahatmas" or theosophists themselves who are to blame for it is a question that remains to be settled. It has been a pending case for several years and will have to be now decided, as the two complainants declare over their signatures that "we (they) need not run after Oriental Mystics, *who deny their ability to help us.*" The last sentence, in italics, has to be seriously examined. I ask the privilege to make a few remarks thereon.

To begin with, the tone of the whole article is that of a true

*This article was originally published in *The Path* for December, 1886.—Editors THEOSOPHY.

manifesto. Condensed and weeded of its exuberance of Biblical expressions it comes to this paraphrastical declaration: "We have knocked at their door, and they have not answered us; we have prayed for bread, they have denied us even a stone." The charge is quite serious; nevertheless, that it is neither just nor fair—is what I propose to show.

As I was the first in the United States to bring the existence of our Masters into publicity; and, having exposed the holy names of two members of a Brotherhod hitherto unknown to Europe and America, (save to a few mystics and Initiates of every age) yet sacred and revered throughout the East, and especially India, causing vulgar speculation and curiosity to grow around those blessed names, and finally leading to a public rebuke, I believe it my duty to contradict the fitness of the latter by explaining the whole situation, as I feel myself the chief culprit. It may do good to some, perchance, and will interest some others.

Let no one think withal, that I come out as a champion or a defender of those who most assuredly need no defense. What I intend, is to present simple *facts,* and let after this the situation be judged on its own merits. To the plain statement of our brothers and sisters that they have been "living on husks," "hunting after strange gods" without receiving admittance, I would ask in my turn, as plainly: "Are you sure of having knocked at the right door? Do you feel certain that you have not lost your way by *stopping so often on your journey at strange doors, behind which lie in wait the fiercest enemies of those you were searching for?*" Our MASTERS are not "a jealous god"; they are simply holy mortals, nevertheless, however, higher than any in this world, morally, intellectually and spiritually. However holy and advanced in the science of the Mysteries—they are still men, members of a Brotherhood, who are the first in it to show themselves subservient to its time-honored laws and rules. And one of the first rules in it demands that those who start on their journey *Eastward,* as candidates to the notice and favors of those who are the custodians of those Mysteries, should proceed by the straight road, without stopping on every sideway and path, seeking to join other "Masters" and professors often of the Left-Hand Science, that they should have confidence and show trust and patience, besides several other conditions to fulfill. Failing in all of this from first to last, what right has any man or woman to complain of the liability of the Masters to help them?

Truly " 'The Dwellers of the threshold' are within!"

Once that a theosophist would become a candidate for either *chelaship* or favours, he must be aware of the mutual pledge, tacitly, if not formally offered and accepted between the two parties, and, *that such a pledge is sacred.* It is a bond of *seven* years of probation. If during that time, notwithstanding the many human shortcomings and mistakes of the candidates (save two which it is needless to specify in print) he remains throughout every temptation *true to the chosen Master,* or Masters, (in the case of *lay* candidates), and as faithful to the Society founded at their wish and under their orders, then the theosophist will be initiated into——— thenceforward allowed to communicate with his *guru* unreservedly, all his failings, save this one, as specified, may be overlooked: they belong to his future *Karma,* but are left for the present, to the discretion and judgment of the Master. He alone has the power of judging whether even during those long seven years the *chela* will be favoured regardless of his mistakes and sins, with occasional communications with, and from the guru. The latter thoroughly posted as to the causes and motives that led the candidate into sins of omission and commission is the only one to judge of the advisability or inadvisability of bestowing encouragement; as he alone is entitled to it, seeing that he is himself under the inexorable law of Karma, which no one from the Zulu savage up to the highest archangel can avoid—and that he has to assume the great responsibility of the causes created by himself.

Thus, the chief and only indispensable condition required in the candidate or chela on probation, is simply unswerving fidelity to the chosen Master and his purposes. This is a condition *sine qua non;* not as I have said, on account of any jealous feeling, but simply because *the magnetic rapport between the two once broken, it becomes at each time doubly difficult to re-establish it again;* and that it is neither just nor fair, that the Masters should strain their powers for those whose future course and final desertion they very often can plainly foresee. Yet, how many of those, who, expecting as I would call it "favours by anticipation," and being disappointed, instead of humbly repeating *mea culpa,* tax the Masters with selfishness and injustice. They will deliberately break the thread of connection ten times in one year, and yet expect each time to be taken back on the old lines! I know of one theosophist—let him be nameless though it is hoped he will recognize himself—a quiet, intelligent young gentleman, a mystic by nature, who, in his ill ad-

vised enthusiasm and impatience, changed *Masters* and his ideas about half a dozen times in less than three years. First he offered himself, was accepted on probation and took the vow of chelaship; about a year later, he suddenly got the idea of getting married, though he had several proofs of the corporeal presence of his Master, and had several favours bestowed upon him. Projects of marriage failing, he sought "Masters" under other climes, and became an enthusiastic Rosicrucian; then he returned to theosophy as a Christian mystic; then again sought to enliven his austerities with a wife; then gave up the idea and turned a spiritualist. And now having applied once more "to be taken back as a chela" (I have his letter) and his Master remaining silent—he renounced him altogether, to seek in the words of the above manifesto—his old "Essenian Master and *to test the spirits* in his name."

The able and respected editor of the "Occult Word" and her Secretary are right, and have chosen the only true path in which with a very small dose of blind faith, they are sure to encounter no deceptions or disappointments. "It is pleasant for some of us," they say, "to obey the call of the 'Man of Sorrows' who will not turn any away, because they are unworthy or have not scored up a certain percentage of personal merit." How *do* they know? unless they accept the cynically awful and pernicious dogma of the Protestant Church, that teaches the forgiveness of the blackest crime, provided the murderer *believes sincerely* that the blood of his "Redeemer" has saved him at the last hour—what is it but *blind* unphilosophical faith? Emotionalism is *not* philosophy; and Buddha devoted his long self sacrificing life to tear people away precisely from that *evil breeding* superstition. Why speak of Buddha then, in the same breath? The doctrine of salvation by *personal* merit, and *self* forgetfulness is the corner-stone of the teaching of the Lord Buddha. Both the writers may have and very likely they did—"hunt after *strange* gods;" but these *were not our* MASTERS. They have "denied Him thrice" and now propose "with bleeding feet and prostrate spirit" to "pray that He (Jesus) may take us (them) once more under his wing," etc. The "Nazarene Master" is sure to oblige them so far. Still they will be "living on *husks" plus* "blind faith." But in this they are the best judges, and no one has a right to meddle with their private beliefs in our Society; and heaven grant that they should not in their fresh disappointment turn our bitterest enemies one day.

Yet, to those Theosophists, who are displeased with the Society

in general, no one has ever made to you any rash promises; least of all, has either the Society or its founders ever offered their "Masters" as a *chromo-premium* to the best behaved. For years every new member has been told that *he was promised nothing,* but had everything to expect only from his own personal merit. The theosophist is left free and untrammeled in his actions. Whenever displeased—*alia tentanda via est*—no harm in trying elsewhere; unless, indeed one has offered himself and is decided to win the Masters' favors. To such especially, I now address myself and ask: Have you fulfilled *your* obligations and pledges? Have you, who would fain lay all the blame on the Society and the Masters—the latter the embodiment of charity, tolerance, justice and universal love—have you *led the life* requisite, and the conditions required from one who becomes a candidate? Let him who feels in his heart and conscience that he has,—that he has never once failed seriously, never doubted his Master's wisdom, never sought *other* Master or Masters in his impatience to become an Occultist with powers; and that he has never betrayed his theosophical duty in thought or deed,—let him, I say, rise and *protest.* He can do so fearlessly; there is no penalty attached to it, and he will not even receive a reproach, let alone be excluded from the Society—the broadest and most liberal in its views, the most Catholic of all the Societies known or unknown. I am afraid my invitation will remain unanswered. During the eleven years of the existence of the Theosophical Society I have known, out of the seventy-two regularly accepted chelas on probation and the hundreds of *lay* candidates—only *three* who have not hitherto failed, and *one only* who had a full success. No one forces anyone into chelaship; no promises are uttered, none except the mutual pledge between Master and the would-be-chela. Verily, Verily, many are the called but few are chosen—or rather few who have the patience of going to the bitter end, if bitter we can call simple perseverance and singleness of purpose. And what about the Society, in general, outside of India. Who among the many thousands of members does *lead the life?* shall any one say because he is a strict vegetarian—*elephants and cows are that*—or happens to lead a celibate life, after a stormy youth in the opposite direction; or because he studies the *Bhagavad-Gita* or the "Yoga philosophy" *upside down,* that he is a theosophist *according to the Master's hearts?* As it is not the cowl that makes the monk, so, no long hair with a poetical vacancy on the brow are sufficient to make of one a faithful follower of *divine*

Wisdom. Look around you, and behold our UNIVERSAL Brotherhood so called! The Society founded to remedy the glaring evils of christianity, to shun bigotry and intolerance, *cant* and superstition and to cultivate real universal love extending even to the dumb brute, what has it become in Europe and America in these eleven years of trial? In one thing only we have succeeded to be considered higher than our Christian Brothers, who, according to Lawrence Oliphant's graphic expression "Kill one another for Brotherhood's sake and fight as devils for the love of God"—and this is that we have made away *with every dogma* and are now justly and wisely trying to make away with the last vestige of even nominal authority. But in every other respect we are as bad as they are: backbiting, slander, uncharitableness, criticism, incessant war-cry and ding of mutual rebukes that Christian Hell itself might be proud of! And all this, I suppose is the Masters' fault: THEY will not help those who help others on the way of salvation and liberation from selfishness—with kicks and scandals? Truly *we are* an example to the world, and fit companions for the holy ascetics of the snowy Range!

And now a few words more before I close. I will be asked: "And who are you to find fault with us? Are you, who claim nevertheless, communion with the Masters and receive daily favors from Them: Are you so holy, faultless, and so worthy?" To this I answer: "I AM NOT. Imperfect and faulty is my nature; many and glaring are my shortcomings—and for this my Karma is heavier than that of any other Theosophist. *It is*—and must be so—since for so many years I stand set in the pillory, a target for my enemies and some friends also. Yet I accept the *trial* cheerfully. Why? Because I know that I have, all my faults notwithstanding, Master's protection extended over me. And if I have it, the reason for it is simply this: for thirty-five years and more, ever since 1851 that I saw any Master *bodily* and personally for the first time, *I have never once denied or even doubted Him,* not even in thought. Never a reproach or a murmur against Him has escaped my lips, or entered even my brain for one instant under the heaviest trials. From the first I knew what I had to expect, for I was told that, which I have never ceased repeating to others: as soon as one steps on the Path leading to the *Ashrum* of the blessed Masters—the last and only custodians of primitive Wisdom and Truth—his Karma, instead of having to be distributed throughout his long life, falls upon him in a block and crushes him with its whole weight. He who believes in

what he professes and in his Master, will stand it and come out of the trial victorious; he *who doubts,* the coward who fears to receive his just dues and tries to avoid justice being done—FAILS. He will not escape Karma just the same, but he will only lose that for which he has risked its untimely visits. This is why having been so constantly, so mercilessly slashed by my Karma using my enemies as unconscious weapons, that I have stood it all. I felt sure that Master would not permit that I should perish; that he would always appear at the *eleventh* hour—*and so he did.* Three times I was saved from death by Him, the last time almost against my will; when I went again into the cold, wicked world out of love for Him, who has taught me what I know and made me what I am. Therefore, I do His work and bidding, and this is what has given me the lion's strength to support shocks—physical and mental, one of which would have killed any theosophist who would go on doubting of the mighty protection. Unswerving devotion to Him who embodies the duty traced for me, and belief in the Wisdom—collectively, of that grand, mysterious, yet actual Brotherhood of holy men—is my only merit, and the cause of my success in Occult philosophy. And now repeating after the *Paraguru*—my Master's MASTER—the words He had sent as a message to those who wanted to make of the Society a "miracle club" instead of a Brotherhood of Peace, Love and mutual assistance—"Perish rather, the Theosophical Society and its hapless Founders," I say perish their twelve years' labour and their very lives rather than that I should see what I do to-day: theosophists, outvying political "rings" in their search for personal power and authority; theosophists slandering and criticizing each other as two rival Christian sects might do; finally theosophists refusing to *lead the life* and then criticizing and throwing slurs on the grandest and noblest of men, because tied by their wise laws—hoary with age and based on an experience of human nature milleniums old—those Masters refuse to interfere with Karma and to play second fiddle to every theosophist who calls upon Them whether he deserves it or not.

Unless radical reforms in our American and European Societies are speedily resorted to—I fear that before long there will remain but one centre of Theosophical Societies and Theosophy in the whole world—namely, in India; on that country I call all the blessings of my heart. All my love and aspirations belong to my beloved brothers, the Sons of old Aryavarta—the Mother-land of my MASTER.

—H. P. BLAVATSKY.

THE EAGER INTELLECT

THE quality which might be called an exploring spirit is a precious one. Rarely an individual will be found to whom horizons invariably flaunt a challenge; to whom barriers to clear seeing serve only to whet an eagerness to know what lies beyond. Such an explorer ever presses forward; life becomes an adventure in understanding; old age finds him still alert, still seeking, regretful that his days are all too short.

During all the years of her busy life H. P. B. found nothing which came within the vast range of her perceptions unworthy of her interest. The questings of her mind were as wide as the universe; man, his science, his art, his literature, the world of nature, alike the marching stars and the birds of the air, all came within the scope of her searching vision. Hers was not the narrow absorption of the scientist with his special research, the artist with his art, but of one who sought to unravel the tangled skein of ignorance in which man for ages past has floundered. All the powers of her eager intellect and her fiery heart were engaged in a life-long struggle to set men free. With the Universe as her field she labored incessantly, night and day, to build an orderly and beautiful mosaic; a harmonious structure based upon truth into which the treasures she had harvested were fitted, each part in perfect relationship with every other part. At last man might, if he would, clearly see just what is his place in the Cosmic scheme, and why, so strangely at variance with race ideas, he stands at the very center.

Every Theosophist is a teacher and leader. He may not fully recognize this, but in the very nature of the philosophy this implication is fundamental. Naturally there are differences in the degrees of efficiency one brings to bear in this responsibility to teach: H. P. B. stands at one pole from which a long line of varying capacities recedes to the most humble soldier in the ranks. What is involved in our Theosophical capacities as teachers of our less fortunate fellow man? Certainly not least among desirable qualifications is that the assimilation of experiences which make up our life journey has been a thorough one; that thirst for understanding has deepened our sympathies, widened the span of our interest in Life. Nature's great book is inscribed in clear symbols that all men may read—why do some intellects strive with an ever-increasing eagerness to decipher its legend? Why like the mole in his narrow

burrow are the interests of others in life's pageant so circumscribed?

The Theosophist might well ponder these questions, and further, ask himself this very pertinent one: *What are my interests?* Does my mind range in the narrow orbit of a satellite never departing from its prescribed and routine course? Does it day by day revolve around personalities and things personal? Or have I the dilettante's desultory interest in many things, seeking amusement, pleasure, release from boredom?

The truly eager intellect is lighted by a fire in the heart; it is not satisfied with facts, however strange and wonderful they may appear; it probes for inner essences; through its subtle power the manifestations of Nature are transmuted into terms of order in fundamental relationships. Nothing is outside the ken of such a mind; to it every event in life has its due significance; every department of nature offers new areas for its exploration. Potentially every Theosophist has a magic synthesizing power resident in the use of ideas which form the fountain source of all life. Through the exercise of these ideas the very quality of his mind undergoes a subtle transformation into an instrument which admits of no obstacles to the ever-expanding range of its vision. With such a lens the student may look directly into the heart of nature and see what is dross, what is gold; may separate the wheat from the chaff. Only an eager intellect may build such an instrument, and only through constant and fullest exercise will its power to bring light to the problems of man be fulfilled.

Today every field of human endeavor reflects the chaos of a transition age; the race, a prey to ignorance, doubt and fear for the future, is milling aimlessly like a herd of bewildered cattle. Like a mushroom growth, feeble in structure, its roots buried in decadent ideas, our social system has no vital essence of life. Has the world ever offered greater opportunities for the creative exercise of eager intellects, fiery hearts? Has the need of man for leaders who can see through the mirage to the *real* ever been greater?

The activities which claim the absorbed attention of man today must be remolded along lines of basic, age-old Truth. A new orientation and vitality must be given to his science, his art, his literature; his vision must pierce the veil of obscuring facts into the realm of causes. The literature of our age is based upon sensation; reflects little of profound experience, often stoops to mediumistic drivel. The roots of modern art are firmly imbedded in the psychic

nature; divorced as it is from Truth and Beauty it lacks real creative inspiration and direction. Science has reaped a rich harvest in its research into the invisible, material world only to reach a complete stalemate in arriving at any understanding of causes which lie at the source of its well-catalogued phenomena. What potent handmaidens of Truth these mediums of man's need for Self-expression might be if inspired by a recognition of his magnificent birthright, of his place in the Universe, of his responsibility in the evolution of all Nature!

Critical periods in our own land have brought forth men whose eager intellects pierced the veil of national illusion and caught a glimpse of the Path which leads toward freedom. What inner fire lighted the vision of Lincoln, of Tom Paine: was it ambition for personal power? What gave to the pen of Emerson such vital force? Great ideals which transcend political and social systems of their day—high devotion to the service of mankind. Pitifully few have been our leaders of men and those few have lacked the full vision that the Theosophist *may* have.

What do the stormy years ahead hold in store for the race? It is in the power of Theosophists to solve that great riddle, for nothing short of a Universal application of the Truth which they hold will serve the dire need. Preparation is the first step toward leadership. The world will need teachers, writers, speakers; workers in every avenue of life who are inspired by a high devotion; who reflect a broad interest in and understanding of man's true destiny. The riches in every experience must be garnered; keener powers of observation may be developed, if from among our ranks true teachers may go forth to light the darkness ahead.

Again—fiery hearts, eager intellects, a great devotion are needed. "Then do as the gods when incarnated do. Feel yourselves the vehicles of the whole humanity, mankind as part of yourselves, and act accordingly."

Growth Through Struggle

Where there is no struggle, there is no merit . . . Perfection, to be fully such, must be born out of imperfection, the *incorruptible* must grow out of the corruptible, having the latter as its vehicle and basis and contrast.—H.P.B.

YOUTH-COMPANIONS' FORUM

WHEN the next great Teacher comes in the last quarter of this century, how are people to recognize him as "the One"? Is it probable that he will say, "I am He who was for to come"?

The next great Teacher to come will undoubtedly *not* say that he is the Teacher, just as all the really great ones did not say it before him. Those who recognize him for what he really is will be like those who realized the worth of Buddha and of Christ. However quiet and unassuming the Teacher may be, he will at all times have the teaching for those who want it and seek it out. Those who talk most about being "Teachers" are really "fakes" and "make-believes". No great Teacher ever proclaimed that he is the one and only savior of the world. He comes to take up the Work, not to advertise a personality. We could expect to know him by his teachings, which would naturally be in accordance with the Three Fundamentals of H. P. B., and not inconsistent with any of her now recorded philosophy. But, it will be only the *real* Theosophists—the pure in heart, desiring only to help others—who will know him as "the One".

If H. P. B. had such great powers, why was she not able to have a well and perfect body?

(*a*) Why did not Jesus escape the cross through his undeniable power? Why did not Hypatia save herself from Cyril's horde of monks? Why do not the messengers of the Masters come dressed in the glory that is theirs? Because such is not the law of occultism. Never can the power of the occultist be used for benefit of self. When a being such as H. P. B. undertakes an incarnation among men of the world, he becomes in all things like unto men. Only by living in a mortal body can an Immortal show others the Way. And what would it profit humanity to see H. P. B. heal herself through miraculous means? Only with the amelioration of the suffering of others was she concerned. Her body was one of the race, an expression of its physical karma; this she undertook knowingly and voluntarily. This is the true crucifixion—unmerited karma indeed. It may be asked, would H. P. B. have been able to serve humanity better through a physically perfect instrument? Perhaps; yet it has been suggested that her very infirmities made it possible for her to live the extremely sedentary life necessary to the writing

out in long hand of the tremendous *Secret Doctrine* and *Isis Unveiled*. Be that as it may, her humanity was not able to provide her with a body both physically fit and suitable in other ways as a proper instrument for her use, good enough as it was for ordinary use, and for her own till she began her mission. Here is another reason for theosophists to strive harder; that future messengers may not have to endure the physical suffering of a tabernacle unworthy to hold so great a soul.

(*b*) Of course, H. P. B. had such powers as would enable her to have a well body, but to use them selfishly is the sure mark of an evil one. One cannot imagine those Great Beings standing behind the Theosophical Movement putting their trust in a person whose aim is physical perfection. But then it seems rather possible that we flatter ourselves when we think that anyone of H. P. B.'s degree would want a human body, even a "perfect" one. Surely it must be a sacrifice to take on a dense, unwieldy thing such as the best of our race bodies undoubtedly are. When great ones come in their own bodies, Mr. Judge says they are worshipped as Gods or hated as devils. Both attitudes would affect their work, and so the sacrifice is necessary. They are willing, eager to make it, but surely not to spend their precious time making over a poor instrument. We forget, too, that poor as H. P. B.'s body was, it *never* stood between her and the giving of her message! Then, too, don't we suppose that her lesser pain was lost in the great sorrow for the suffering that humanity was enduring and will continue to endure for ages. Her work and tremendous energy were never for herself. Had she been able under Karma to help *another* physically, no doubt she would have used those powers. Perhaps she did. In the best sense, she certainly has, by revealing the basic causes for such conditions. She has given to every living being of us the sole true way to regain our lost perfection; but strangely it is to forget that physical body through control and to turn our attention as she has toward helping the rest of mankind.

I have heard people say that H. P. B. made mistakes. What sort of mistakes were these?

(*a*) If H. P. B. erred, *if she did,* her "mistakes" were those of the humanity she came to serve. She came, as have others before her, to take up the cross of matter, of human nature, that those who have been chained and bowed might see how are to be borne the burden of the sins and sorrows of the race; might see how

emancipation may be gained. But who has ever enumerated these "mistakes"? And what is a *mistake?* This is a word covering a deal of territory. Were the "errors" of H. P. B. slips of the pen, such as the transposition of page numbers in giving references? How are we to judge such a Being? When the *Secret Doctrine* is to us an open book, when we understand altogether the teachings brought by H. P. B. in which the most scrupulous of her critics have been unable to find a single fact misstated, a single error in logic or philosophy, then will be time for us to be disturbed about "the mistakes of H. P. B."—if then we are interested in such things.

(*b*) H. P. B. did make mistakes. She must have, for all her ardent critics say so! But, I wonder if these same critics ever stopped to consider how trivial were these "mistakes". Did mistakes in oral and written grammar cause vital suffering to Theosophy? Such "mistakes" are easily explained by the fact that she wrote in English, an adopted language. Some may think she made a mistake in founding the Theosophical Society, since it was no great success. Yet, there may have been a purpose behind it, for all we know! If "mistakes" there were, they were trivial and had no bearing on Theosophy itself. If they were not, then the Masters must have made a great "mistake" in sending her. Strange, if They would send anyone not already one of Them!

Why did H. P. B. call herself a disciple instead of a teacher?

(*a*) There is occult significance in the oft-repeated truism, "The more I know the more I realize how little I know." In a universe of infinite possibilities, the greater the horizon of the observer, the more he sees of what yet is to be learned and accomplished. To the man in the street, overjoyed at a commercial success of the moment, the humility of the sage is something to wonder at, to regard askance. And yet, in the next breath he may sentimentally utter the words quoted above, little realizing that he toys with one of the great secrets of life, of its ever unfolding. True enough, all things are relative, and so we may say, of course H. P. B. had to learn just as we; there must be beings high above her as we are above the black beetle. But there are relations in this relative universe so far beyond the compass of the intellect of ordinary man as to be well nigh absolute for our purposes. And in keeping with the fitness of things, it would perhaps be wiser not to attempt to think in those terms but rather to regard the life of H. P. B. for what it was: a symbol of existence; a life of example as well as precept. H. P. B. lived the life of the disciple that we might learn how

the true disciple acts; surely such an one is already a teacher by virtue of his devotion. Finally, how can there be any real distinction between the two? In a universe of interdependence, of sacrifice, there can be no learning without teaching, no teaching without learning. We have words to divide the different phases of life so that we may examine them, but in truth, the disciple-teacher is a resolution of a pair of opposites, one inconceivable without the other.

(*b*) From the time of the earliest records of man on this earth there have been periodic appearances of individuals, who, because of their insight into the true nature of things and their realization of the problems confronting mankind, were called "Masters." There have also been those, who, seeing the influence of these enlightened beings, have falsely professed equal knowledge. It is a curious fact that those who truly possessed the powers attributed to them were unostentatious and humble, while those whose pretence was convincing openly declared their supposed "powers" to the world at large. It is a psychological fact that when two or more persons come together to talk, if there is an attitude of superiority on the part of one of them, the other will immediately form a defensive mental attitude. This "defense mechanism" may not be a conscious reaction, but it is present. This is probably one of the reasons that H. P. B. had when she called herself a disciple, for she undoubtedly realized that by putting herself on a level with her followers she could reach them more closely.

(*c*) Two problems at some time confront every man—to discover "what am I?" and "who are you?" On the trail of self-knowledge he sooner or later meets companions and elders, but never, alas, knows them for what they are until he reaches "the fullness of the stature of Christ." When he finds the answer to the first perplexity, the second no longer troubles him. But, while on the way, he unwisely bestows titles on this one and that to satisfy his worship tendency—thus obscuring the perfections he hoped to reveal, and shouting down with the loud voice of external authority the still small voice of truth.

Between certain milestones of her journey, H. P. B. must have observed the craving of her fellow-travellers for an outward "sign of kingship" from her. A person of less knowledge would have advertised her powers, but her great purpose forbade the personal adulation that inevitably auras one called Teacher. So, as always, the labelling fell to ritualists and "followers." The fact that the

teacher-pupil relationship too often engenders over-reverence, dependence on authority, was reason enough to present persistently the Message foremost, and to retire herself into the role of learner. Therein is the word, disciple, applicable (as words go), describing her dual position of learner and teacher, without elevating her beyond contact with her listeners. Implied in this one cogent word—disciple—is H. P. B.'s message of progressive learning and universal brotherhood. On the Path, the low becomes high; the consciousness, power and knowledge of Master and Disciple are not in reality separate, and one may serve another with superior wisdom.

MEMORY AND MOTIVE

Question: Is memory a return of impression?

Answer: It is exactly that. In understanding this return of impression we should consider and apply the Second Fundamental proposition; it states the rule of Law in everything and every circumstance. So many students do not apply this Law of Karma universally enough; it is generally thought of in regard to physical conditions, and perhaps mental, but its operation is found in everything; every fleeting thought or feeling, every casual motion, is a cause and must bring about its commensurate effect. All these causes bring their return of impression outwardly and inwardly, and this whether we recognize the impression or not. Many thoughts, feelings, and actions which appear to most people as springing up spontaneously, are in reality due to previous causes set in motion. What we call Memory is a re-collection, re-miniscence, or re-membrance of a very few of the life's impressions, yet all of them go to make up the sum-total of the life's karma—all of it established by ourselves. In our present condition the prime necessity is to scrutinize our motives, and *know why* we think, say, or do anything, even the most ordinary. If this course is faithfully followed, we will find ourselves getting control and guiding our thought, words, feelings and acts, as well as preventing the recurrence of many detrimental returns. There is more to the regaining of the "memory of the past," but as an efficacious step towards knowing ourselves under Theosophical principles, it is recommended.—*R.C.*

THE "THIRD EYE" VISION

THE reincarnating Ego, the permanent individuality which survives life after life—and grows in knowledge and power after each human incarnation that affords experience of such a nature as is assimilable to it—is no more than an abstraction to many students of Theosophy. As a logical necessity the existence and permanence of this Ego is grasped. Application of the self-evident fundamental propositions of the philosophy demands its intellectual acceptance. The whole of nature affirms it. But the Ego, as a living, vital reality is seemingly unassimilable. It is far, far away in other realms of life and being. Too often the Ego is "It" and not "I". The intellect cannot grasp this Reality as "myself", as a persisting Presence.

Secret Doctrine teachings tell of the "Third Eye", an organ of the humanity of ages ago which atrophied and acted no longer as evolutionary processes proceeded. Matter became more concrete as men gave it more and more attention; their concentration upon it, and upon the sensations to be obtained in and through it, gradually peopled their currents in space with the elemental kingdoms of passion and desire, ensoulments of their own thoughts and feelings. The use of the "Third Eye", a physico-spiritual organ, was lost.

Men of that earlier humanity had no worship. They needed none. While the "Third Eye" was operative, not only did they feel but they *knew* the presence of their Inner God, the Ego. They had no "philosophy", no "science"; they needed none. They could look directly at nature and know it for what it was. They understood the purpose of life and their own relation to that purpose. It was an age of innocence and purity, for such a modulus was natural, a concomitant of such perception. The Permanent One, "Myself", was not far, far away, a mere intellectual abstraction, a necessity to logical reasoning. It was real, vital, a living Presence. And then, gradually, as the lures of the great task upon which all were engaged became more pressing, the "Third Eye", inextricably connected with Karma, was lost.

Those Egos of long ago, who gradually became prisoners here to their gaoler-personalities, were they some others than ourselves? Or did they include ourselves? The gaoler-personalities have come and gone a-plenty since those old days, but the "prisoners" have ever been the same Inner Gods, still more developed now as a re-

sult of harvests won and assimilated from many an incarnation since. They and no other are we. Then we knew the fact; now it is too often but an intellectual admission. But are They so far, far away? Is the "Third Eye" lost forever? Is it potentially present still? Is it even remotely operative?

What is "Conscience"? It is present in all men who are not completely soulless. It is a warning. It manifests as a feeling. But feeling of that nature is in truth the highest intellection; it is the "principle" Buddhi in operation. Clearly, then, conscience is Egoic perception. Conscience may be negative, in that it tells one what *not* to do; but feeling the "not", there is at least an indirect impulsion towards a wiser, more constructive course. The feeling itself is clear, positive, unmistakable. What is this transmission due to, but some aspect of the operation of the "Third Eye"—not in some other age of innocence and purity, but here and now in everyday waking life!

Are there no high moments, looming above the uneventful details of workaday life, when one sees the situation "flat", so to say —just as it is, the thing itself, without any feelings whatever in regard to it? To be sure, in another moment feelings arise, sweeping one away on a tide of hope or fear, but that looming moment of clear perception has made an ineradicable impression. It is as if the world had stood still for the instant, and one was at the unmoved centre. Everything within purview fell into its true relation—with us, with everything else—so that we could *see*. And then—the world whirled on, and our own currents in space, so ensouled with our own human creations caught us up and away. What was this to us tremendous and significant experience but a momentary perception of the "Third Eye"?

Or again, has any student failed to experience at some time or other a flash of intuition that later experience has proven unerringly correct? It came, like the "voice of conscience", in terms of feeling: "I just felt that it was so", we say to ourselves in retrospect. And it *was so!* Events proved it. We do not realize that some of the functions of the "Third Eye" were in operation, that the lower nature was for the moment attuned to the Manasic Ego, who is our very selves. As human beings we could and did see. As Egos, through the human instruments, we caught a true picture—and acted thereon.

Or again, have not most students, facing a grave emergency of life—usually involving others, an accident perhaps where one's self

is called upon to act for them—found themselves acting responsibly, effectively, doing just the right things "instinctively", without any thought whatever of self or one's abilities, without fear, horror, inhibitions of any kind? Afterwards thought came, feelings came—we wondered at ourselves, how we ever could have fulfilled the needs of the occasion as we did. It was the "Third Eye" in operation: we saw the needs directly. Lifted above our human selves by perception of the needs of others, the force and knowledge of the Ego energized us, sustained us, to perform what otherwise we know we are not strong and steady enough to perform.

Or in study, some abstruse passage in the teachings again and again eludes us. We puzzle over it. We return to it unsatisfied; we cannot get it. And then one day we merely read the passage over, and understand it—see what the Teacher meant. What "Eye" permitted that clear perception?

Or one is called upon to speak on Theosophy before an audience: honest and adequate preparation is made, but a sense of inadequacy arises—due to a feeling for the greatness of the subject, the opportunity, the responsibility, but also colored by a personal sense of one's self. The moment for action finally arrives; the "nervous" one, becoming imbued with the noble ideas in formulation, "forgets himself." The talk "goes all right enough." But with what "Eye" did the speaker see those ideas; and what lay behind the so apparent conviction?

The "Third Eye" is a fact in nature. That the "Third Eye" was lost, as to function, is also a fact. But that which was lost can be recovered again. Nothing can be actually annihilated.

Unaware to ourselves, we picture the conditions and events which shall provide and surround "initiations." As we are, so constantly and persistently human beings, could we fail to misunderstand and materialize almost all that is implied in the term? "Initiations" occur all the time, or at any time—they may even take place in dreams! So the Teacher wrote. Whenever at long last we really *see anything,* that is an "initiation." "Whenever the thoughts are turned inward there is a conjunction of Buddhi-Manas."

The "poor, weak, miserable sinner" complex also still remains as an inhibiting and degrading curtain on Western minds. We are not that, and never were, although we have done poor, weak, miserable and sinful things. All of the potentialities and possibilities of the highest, noblest and wisest—of Truth itself—are in us. On the Egoic plane of our being we possess them now. Better, truer, wiser

to look at ourselves from that terrace of enlightenment, than to be forever limiting our thought and action through race-ideas, that we are these changing, evanescent vehicles.

"Tell him, O Aspirant, that true devotion may bring him back the knowledge, that knowledge which was his in former births. The deva-sight and deva-hearing are not obtained in one short birth."

The "Third Eye" is not "a hole in the sky" through which we see God; but it is a hole in *our* sky, so to say, through which we see what *our* God sees, and see it as He sees it. Just now our seeing may be only a glimpse, occasionally experienced and not subject to our will; but the fact of the glimpse is positive enough, and also evidence that, the conditions provided here, further and more enduring glimpses are inevitable. What are the conditions here? They are implied in the term of the Teacher, "true devotion." Devotion to what? Our "development," our accomplishment, or anything else that we can call "ours"? No. Devotion to the interests of others, to "that united spirit of life which is your only true self."

For the Ego has no such notions of separateness as obtain with us here. While an individual, his consciousness is hierarchical; hence he draws on the knowledge of the many, as his own. So it is that, as we here consider others with whom we naturally come into contact as *ourselves,* and think and act accordingly, we are increasing our sense of Self, are practising true devotion. Thus is provided a channel for Egoic perception here; thus the re-arousal gradually and in time of the "Third Eye."

FROM A STUDENT'S NOTEBOOK

It is not so difficult to meet the great events of life adequately. Their very greatness arouses the energy of the Soul, so that will and intelligence fulfill their equilibrating functions. The thousand and one "little things" common to human life: defeats, successes, irritations, interferences, pleasures, pains—these are the continuous wavelets that roughen the sea of human existence, and toss about the frail craft of the average voyager, ourselves. What do we *expect?* Quiet waters? Plain sailing? We *know* better! What meaneth the old text: "without expectations and free from hope." He who expects little or nothing is not easily upset, whatever comes.

THEOSOPHY AND EDUCATION

II

EDUCATIONAL progress in this country, according to Prof. Kilpatrick, quoted in the preceding article on this subject, has passed through several well-defined stages. First, lessons were learned by heart, next children were asked to tell in their own words what they had memorized, then they were required to deal with things and actual situations, and finally they are being helped to assume responsibility for their thinking and doing. At one time each of these steps singly was considered the be-all and end-all of education, but as each advance was taken, the preceding step lost something of its former prestige and value.

As a matter of fact, none of these methods of learning can be omitted, because they relate to and develop certain parts or "principles" of the nature. The young child learns by doing things over and over, his growth in intelligence depending upon the development of that department of his being in which memory inheres. But as soon as Manas is fairly seated, when the child may really be said to think, the wise teacher finds out what he understands of his memorizing. When he tries to tell it in his own words his trouble begins. He assures us that he knows, but he can't say it. Perhaps the teacher helps him out in this endeavor by questions. And in this connection it is well to remind ourselves of Prof. Withington's dictum that "the teacher should set only such questions as demand original thought." This, of course, applies only to the older children. But to all, he believes, never should a question be put which can be answered by a mere "Yes" or "No," for the reason that the child does no thinking, nor does he have the opportunity for self-expression. Often teachers practically give the answer in their questions. So the kind of questions asked should be carefully considered.

Even when pupils understand a subject, to each a different meaning is attached, due to the various types of mind, and especially to the dual nature of Manas. Madame Blavatsky says "some persons never think with the higher faculties of the mind; those who do are in the minority, and are thus *beyond,* if not above, the average mind. These latter will think even upon ordinary matters on that higher plane." To how many is a passer-by on the street simply a moving body? Such are "the deluded" of the *Bhagavad-Gita,*

"who do not see the spirit when it quitteth or remains in the body." Hence it should be the aim of teachers to try to elicit these higher meanings. Theosophy teaches that everything in nature is septenary, and applies to the interpretation of any subject. Have we not its evidence when in mature years we re-read the literature studied in youth and discover depths of meaning never before dreamed of? The same holds true of all the events of life, their full significance being disclosed only after the passage of years.

Undoubtedly we hinder far more than we suspect the emergence of the "higher faculties", not alone of our children but of all whom we meet because our contacts mean so little to us. We discharge our business with people in a matter-of-fact fashion, go through the lesson in a mechanical way and that is the end of it. We give them no encouragement, leave them with no inspiration, impart to them no enthusiasm for the higher life. Yet we might do all these things were we to dwell more upon and try to use the higher faculties of the mind.

In "What is Education" Dr. Moore says the good teacher is one who can arrest the attention of the pupils and arouse interest and thought by *creating situations* for them to question and discuss. This is a real test for the teacher; yet the experiences of his own childhood and youth, every-day occurrences and newspaper happenings yield illustrations a-plenty for his use. To "deal with things and actual situations as well as simply with words and ideas" in the public school means performance as well as theory, either in some kind of manual activity or laboratory experiment. But even when such practical application is impossible, as in a class-room, a discussion of what might and should be done is valuable. Especially if we accept the teaching of Theosophy that the real plane of action is the mind, it should follow that thinking about any situation, proposed plan or intended action is extremely helpful.

In Theosophy School several classes have been studying the *Bhagavad-Gita.* A pupil reads, "He who attendeth to the inclination of the senses in them hath a concern; from this concern is created passion, from passion anger, from anger is produced delusion, from delusion a loss of memory, from loss of memory loss of discrimination, and from loss of discrimination loss of all." Perhaps this taxes the patience of the child. What does it mean to him? Possibly just a string of words. Now let us suppose that Jack and Billy meet in the school-yard and one of them calls the other a tattler or a cheat, what is likely to follow? We assume of course that

these boys have never attended Theosophy School. The episode instantly reveals the gist of the paragraph, for every child sees just what happens, and will be ready to trace the effects of each cause in the series. With older groups the whole psychological process from the external contact to the result in the inner man may be discussed from the basis of the "principles" involved, and so found most interesting.

What might either of these boys have done if he had been taught something of responsibility for his thinking and doing? Angelo Patri approaches this problem by asking, "What are you going to do about it?" adding that no lesson is complete unless the teacher asks this question. It is one which all might take to heart. We attend classes, discuss questions in academic fashion, come to the meetings and feel very well satisfied. But the general attitude is negative or quietly "sattvic." Have we assumed our responsibility? "What are you going to *do* about it?" Mr. Judge says, "Intellectual study only of Theosophy will not speedily better the world. It must, of course, have effect through immortal ideas once more set in motion, but while we are waiting for those ideas to bear fruit among men a revolution may break out and sweep us away." So, "What are you going to do about it?"

H. P. B. Comments on "Education"

As to any real, sound cultivation of the thinking and reasoning power, it is simply impossible while everything has to be judged by the results as tested by competitive examinations. Again, school training is of the very greatest importance in forming character, especially in its moral bearing. Now, from first to last, your modern system is based on the so-called scientific revelations: "The struggle for existence" and the "survival of the fittest." All through his early life, every man has these driven into him by practical example and experience, as well as by direct teaching, till it is impossible to eradicate from his mind the idea that "self," the lower, personal, animal self is the end-all, and be-all, of life. Here you get the great source of all the after-misery, crime, and heartless selfishness, which you admit as much as I do. Selfishness, as said over and over again, is the curse of humanity, and the prolific parent of all the evils and crimes in this life; and it is your schools which are the hot-beds of such selfishness.—*Key to Theosophy,* 1888, pp. 266-7.

THE PURSUIT OF SELF-KNOWLEDGE

ALL men inspect actively and continuously, and as well in retrospect and prospect, their own conduct and that of others. By this attention their actions are for the most part guided, and themselves unconsciously controlled by their own reactions to such conduct. Various names are given to these reactions, as feeling and thought, memory and anticipation, desire and aversion, and so on.

There is an immediate process of metempsychosis and transformation constantly in evidence in this metamorphosis of sense-impressions into psychical, and the reverse. The "connecting bond" is motion, action, the transfusion of the physical into the metaphysical, and vice versa. It is beyond question the visible "missing link" in the evolution of matter as well as of mind—as both are experienced by all forms of embodied being, inorganic as well as organic. And this motion is, within the range of our perceptions, absolute, that is, confirmed by all three channels of experience. Equally it is universal, confirmed both by our sense—and mental—impressions. Finally, it is individual to every form of force and matter, thus constituting the characteristic qualities and conduct of both.

Were there any "impassable gulf" between force and matter, between both and mind, or did the Soul exist apart from all three, no evolution were possible in any sense. The Unity of all in nature is the perpetual establishment or foundation of all interaction of every kind. The direct perception by Soul of this Unity in its individual manifestation is the Self-consciousness with which we are familiar. We "see" that we *are,* one and indivisible within the ever-changing world in which we live; but we do not "listen", to learn if we see Self in any more completeness than we perceive the rest of nature round about us, permeating us, our womb and our grave, our "house of life," which to the best of men is a prison and not a home. Thus each man exists in "solitary confinement," watched and warded at every avenue of entrance and exit. Every form of life, so far as we are aware at all, exists under similar duress. So, each man strives incessantly for a means of escape from the conditions in which he exists. He is blind and deaf to the most obvious facts of his own Being, as to the same facts in all other Orders of being with which he is in contact.

He has but to look in order to see that others are struggling to reach the very conditions from which he is striving to escape; that others still are in the very condition he longs to achieve, and manifestly no more content with their own lot in life than he in his. He has but to look further afield to see that what is true of him and of other men is equally true of all animate and inanimate things, all visible and invisible objects in nature. He has but to use the "eye of reason" to see that the whole order of nature evinces a progressive march towards *a higher life;* that there is design in the action of the seemingly blindest forces, active life in the seemingly most inert material; that "evolution" is the ever-becoming process of all forms of Life.

The same eye of pure reason—*i. e.,* reason divorced from attention to particulars—may then be found capable of being as closely related to the world of causes as to the field of effects. It is, in fact, such use of intellection that has given us all that we have of stable knowledge in every department of nature. Why should this use not prove equally fruitful when turned upon the subject of Self as the source of all causes, the experiencer of all effects—upon SELF as the Knower?

By the use of reason man has learned the prevalence of Law in nature inanimate as well as animate, in nature invisible as well as visible, in the field of natural forces as well as in the ocean of matter in all its states and forms. By its use he has learned the fact metaphysical of the inter-relation and inter-action of everything in nature with every other, from the most concrete to the utmost abstractions of which the human mind is capable. Finally, by pure reason alone any man can see that with all this, Nature still remains incomplete, its self-sustaining efficiency still unaccounted for; that man still remains dissatisfied, because, after this imaginable conquest of all nature, he can still neither account for nature nor for himself.

Many men have reached this point in their individual "evolution," and almost invariably have had recourse either to "speculative science," which by its very nature is neither science nor speculation *per se;* or to "revelation," which as all experience testifies, does actually reveal nothing except its own insufficiency to explain itself, and the inability of its recipients to understand it. What is the real explanation of this futility both of "exact science" and of "infallible revelation" in attempting to deal with teleology—with "finalities"? It can only be because they have omitted the supreme

fact from their conceptions, the supreme factor from their calculations; and so, both their reasoning and their revelation can only lead them to some Sargasso sea of fixed convictions where they either remain inert or sail in slow and painful circles which lead nowhither and can only end where they began—in "ignorance" or misconception.

This supreme fact being "seen" by the eye of pure reason, the *natural* question arises spontaneously within the man who has proceeded thus far in his experiences or "evolution." What is the meaning of this fact? What use can be made of it as *the* factor in the solution of "the riddle of existence?" It is precisely here that the greatest minds make their initial error. They at once attempt to measure this fact, to analyze it, in terms of ideative or sense evaluations, and so unconsciously revert to the familiar employment of reason in its subordinated relation to inference and evidence—they make their reason subject to relativities once more, instead of the servant of the supreme factor in all evolution—the eye of wisdom, direct perception. Thus they are once more victimized by the lower use of *Manas* at the very instant when they might employ it in its higher relation, through which alone can any man ever hope to penetrate into the depths of the all-pervading Absoluteness.

Yet, having "seen", if these great men and minds had "listened", is it unreasonable to affirm that it is within the bounds of possibility they might have learned to view the old familiar worlds of sense, and of thought, will, and feeling, with an altogether new insight—a revelation indeed, in time to become a science? The mere recognition of failure in all the familiar directions must, from the basis of pure reason, either allure the Soul to start from an altogether new basis, or discourage it utterly from any further attempt to explore the "unknowable." The latter is the present-day attitude of the leading minds in both science and theology, in both philosophy and metaphysics. And who dare say, in the providence of nature or Karma, that they have not chosen wisely in thus foregoing a task admittedly beyond their strength? "Their time has not yet come."

The "eye of wisdom" is not for them, for it has not yet opened. But here and there, adown the ages, there have been those pioneers of mankind in Soul-evolution who have "listened" to the voice of experience itself in another sense, and hence have derived the sure faith or conviction that there is no impassable gulf separating the known from the unknown—that the unknown is not necessarily the unknowable. They *see* that all that is now known was once un-

known; that all knowledge is but the extension of the known into the region of the unknown—the individual resultant of one's own innate power of perception and action, however employed. By this seeing, and the question naturally arising from it, they perceive that no imaginable extension of relative knowledge can ever lead to the comprehension of that absolute and final mystery of the existence of nature—being itself. They see that the Absolute must of necessity contain all relativities, all "pairs of opposites," no more concerned with or affected by them than Space is concerned in or affected by the presence or absence of objects of any kind. Dare they concern themselves with that Absolute Itself by turning their inherent power of direct perception away from all relativities and concentrating it upon the Unknown in Nature and in Self as one and indivisible?

"*Samvritti,*" or relative knowledge, as declared by H. P. Blavatsky, "is the origin of all the world's delusions." The physical senses, bodily or astral, can never yield more than the knowledge of effects. The "eye of reason" can in no eventuality ever give anyone more than the knowledge of causes, whether as relative to effects or as a relative to Self. Its use as related to causes and effects is Mind as we know it; and as related to Self is based on the misconception that the Soul of each man is fundamentally separate from the souls of all other men, beings and things in nature, though in communication and contact with them. All this is but the *relative* perception of Self, the "lower Manas," the "Personality" which we take to be the finality, whereas it is but the beginning, the seed, the germ of SELF-Knowledge.

If the "eye of Wisdom" is turned to the direct perception of Self, even for an instant, all relativities cease to exist in the spaceless Light of the Soul, as absolutely as they are blotted out to the eye of sense by complete darkness, or to the eye of reason by sensation. It is in this Light that the Masters of Wisdom live, and move, and have Their *being,* while yet existent, active, participant, in the life of the world and in the life of mankind.

STUDIES IN THE OCEAN OF THEOSOPHY

VII

CHAPTER one presents the Ideal of Human progression and perfection; chapter two takes up the general principles of universal evolution; chapter three outlines the application of these principles to our planet. In chapter four the Human body and its relation to the Planetary Chain are taken up for consideration. To carry the "army" simile previously employed a little farther: this chapter might be regarded as an invitation to visit the armory and learn what this instrument really is, by which Man contacts the various elements of the planet. Knowing better what it is will make easier the break of self-identification with it. The Warrior deluded into believing himself a *physical* being is thereby disarmed in battle.

Most important is the perception that Man is not his body, "a product of cosmic or physical laws and substance", "that thing which he has with pain created for his own use" and which has been "evolved during the lapse of ages, like any other physical thing." Success in the battle of life depends upon how thoroughly this is learned and applied. It is not to be counted a mere reasonable hypothesis or a conviction, even, to be laid away among the treasures of the mind and recalled only when convenient or when disappointments befall, used as a tonic to stimulate when personal existence loses its savor and worldly interests grow stale. On the contrary, incessant dwelling upon this fact constitutes the first important step towards self-directed evolution. Otherwise, the sound basis for true living and wise action is absent. Until false identification with body and circumstance is broken, the true *Identity* can not be realized; and to the extent that this remains unrealized, daily living will continue to be from the personal basis, subject to the lethargic influences of one-life standards and with the outside-personal-god idea playing on the mind. Than these two, there is no more subtle and deadly poison-gas in this warfare here on earth.

Implicit in the orthodox Christian teaching of Spirit, Soul, and Body, lies the fact of individual responsibility. For this reason, doubtless, the church remembers to let its flock forget the tenet. Excepting under pressure of necessity, this teaching of triune man is carefully "kept in the background because its examination might result in the readoption of views once orthodox but now heretical."

For if the Soul is responsible, "we must assume that it has powers and functions"; then "it is easy to take the position that the soul may be rational or irrational"; and "then there is but a step to further Theosophical propositions." "This threefold scheme of the nature of man contains, in fact, the Theosophical teaching of his sevenfold constitution."

Time was when the philosophical tenet of septenary Nature and Man was taught and generally held. Priestcraft's present effort at its concealment is the advantage taken of a former, and legitimate, withdrawal of the teaching, "in the early centuries of the Christian era," from a people open to abuse of the knowledge inevitably flowing from it. The Custodians of the True Doctrine know "the meaning and the times of the cycles" and give out such portions of the Teaching as the people of any given period can benefit by and put to constructive use. Never do the Masters conceal—save as a temporary protection—any of this Knowledge, which is indeed *power*. With the advent of H.P.B. and W.Q.J., the era began for revealment of the facts; it now remains for each student to gain knowledge of the facts presented, through efforts for Self-realization. The time is here for the Eternal Warrior to cease identifying himself with his armor and weapons and to reassume his responsibility for their right use upon this battlefield of evolution.

Theosophy sets forth the facts about Man in definite terms and statements "very different from the vague description in the words 'body and soul,' and also boldly challenges the materialistic conception that mind is the product of brain, a portion of the body." What man could live aright who, in his madness, really believed his thought, will, and feeling to arise from that which he still designates as "my body"! The tell-tale possessive adjective bears witness to outraged innate intelligence. Man inwardly knows better than he outwardly believes.

The human body comprises far more than a rank materialist would willingly admit, much more than our scientists have discovered. Modern investigations are confined only to that observable through the outer senses, even when aided by microscope or chemical reaction. But the body so familiar to dissector and histologist is not the real physical form. Far more real and lasting is its astral counterpart, beyond the reach of lens, scalpel, or chemical. It is this invisible body that gives coherency to the gross material vesture, energizes it with the vital life-currents, and per-

mits the functioning of passion and desire. All of these, Theosophy holds to be material, each of a distinct grade of substance. Together, they constitute a fourfold armor for the Immortal Campaigner; and of these four constituents, dense flesh—alone recognized, on this plane of illusions—is but the armor's outer plating.

The four sheaths making up the body are: Passions and Desires, Life Principle, Astral Body, and Physical Body. These sheaths interpenetrate each other just as they do the planetary states of substance to which they correspond. Collectively, they are termed the "lower quartenary." Though regarded as a unit, each grade of this quarternary provides instrumentation "for the particular experience belonging to its own field, the body being the lowest, least important, and most transitory of the whole series." Even our ordinary senses "do not pertain to the body but to the second unseen physical man" within it.

All compounds are transitory. So the fourfold lower man, the outer shell of which is too often called "Myself," is a transient vehicle. Its User is the *indivisible* Higher Man, a Trinity in Unity, a Unit in his three inseparable aspects of Spirit, Discernment, and Mind, or Atma, Buddhi, Manas—the Spirit, Soul, and Mind of Christian dogma. "*Atma* is Spirit, *Buddhi* is the highest power of intellection, that which discerns the judges, and *Manas* is Mind. This threefold collection is the real man"; the One whose voice is too often drowned in the roar of the senses and whose eternal interests the world constantly sets aside in favor of the fleeting and the vain. "But when the true teaching is known it will be seen that the care of the Soul, which is the Self, is a vital matter requiring attention every day, and not to be deferred without grievous injury resulting to the whole man, both soul and body."

THE TRANSFORMATIONS

The seven fundamental transformations of the globes or heavenly spheres, or rather of their constituent particles of matter, is described as follows: (1) the *homogeneous;* (2) the *aeriform* and *radiant* (gaseous); (3) *Curd-like* (nebulous); (4) *Atomic, Ethereal* (beginning of motion, hence of differentiation); (5) *Germinal, fiery,* (differentiated, but composed of the germs only of the Elements, in their earliest states, they having seven states, when completely developed on our earth); (6) *Four-fold, vapoury* (the future Earth); (7) *Cold and depending* (on the Sun for life and light).—*S.D. I, pp. 205-6, fn.*

SCIENCE AND THE SECRET DOCTRINE

XXXIX

THAT the perceptive faculties of the inner man are, in the objective world, helpless prisoner within the periphery of the outer sense-organs, is certainly a physical fact. But there is an inner compass, an inner balance, which makes itself known in the sense of consistency, of relativity. Some truth must come through from the outside in every perception; some truth arises from within to meet it, to check its direction. The soul, oriented ever toward its parent-realm, knows the direction, and enables the awakened man to move truly therein, as a logger, leaping from one pitching stick to another in the whirling, ever-changing currents, balances the one motion against the other and achieves an accurate course. But for that accuracy, not merely the sense of direction, but the sense of sight, is required. Dependence upon one sense alone is fatal. To a man born blind the world is—what? Only such unfortunates can know; but it is no world like unto ours. Reliance upon *forms* plus ignorance of the principles of *formation* conceals from us the analogical or identical processes by which seemingly diverse material objects come into being, and so blinds us as to identity of governing laws.

To the layman, gazing with casually interested perplexity and some little amusement upon the scientist entangled in the puzzles of his light-rays and cosmic distances, it seldom occurs that all this is anything more than a magnificent game, played by these fortunate ones thus elevated above the miseries of the world in their observatory domes. No more does the astronomer himself suspect that in his most remote and recondite findings lie clues bearing intimately upon the nature, the origin, fate, and true duty of his kind.

Fortunately, perhaps; otherwise the accumulating conundrums arising from the use of one sense only in sounding the depths of space would be harrowing. The insufficiency of the one sense, sight, which the brain of the earth, the mind of man, employs for outer contact, was exposed by Madame Blavatsky:

> "*The essence of cometary matter and of that which composes the stars is totally different from any of the chemical or physical characteristics with which Western Science is now acquainted.* While the spectroscope has shown the probable similarity (owing *to the chemical action of terrestrial light* upon the intercepted rays) of earthly and sidereal substance,

> the chemical actions, peculiar to the variously progressed orbs of space, have not been detected, not proven to be identical with those observed on our own planet"—say the Teachers. Mr. Crookes says almost the same in the fragment quoted from his lecture, *"Elements and Meta-Elements."* (*Secret Doctrine*, 1888, I, 597).

This has been suspected from time to time by science and is now becoming admitted, largely due to extravagant and hasty theories erected upon the "red shift." It has been found that light spectra from distant stars show a shift of the band toward the red end. The most facile answer to this was that the stars were moving away from us. It was moreover discovered that according to this the star was departing the faster, the farther away it was; and this astonishing theory, giving a picture of a universe exploding—for the outer velocities were of inconceivable magnitude—and exploding at an accelerating rate, was actually accepted.

There was no deterrent in the patent fact that the origin of such an explosion, and its continued acceleration, could by no means be either discovered or imagined. Sundry mathematical equations were then erected; and a sigh of relief was heaved when certain jugglers proved by figures that the explosion periodically reversed itself and became a contraction. We opine that such a result when truly analyzed will be found due to an alternating function of mathematics, not necessarily corresponding to reality at all. The fact that a law governing a purely theoretical explosion which reverses itself can be found, is no evidence that such an equation corresponds to any real cosmic process. There is in existence many an equation of the fourth dimension; but no man was ever able to walk into it, paper in hand, by that equation.

The simplest explanation of all finally began to dawn—that the light rays were altered by some barrier through which they must pass. The "Heaviside Layer" is an ionized stratum of the upper atmosphere which proves to be of considerable opacity in some ways. It has a vital effect on radio signals, varying with its height and thickness, which in turn depend on solar sunspot action.[1] It is in fact so substantial that the Leonid shower of meteors of 1931, by knocking holes in it, caused a heavy fogging of radio signals.[2]

It is known that space is filled with great clouds of calcium and sodium; this was discovered by their effect upon starlight in its

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[1] *Science*, Mar. 25, 1932.
[2] *Science*, Nov. 27, 1931.

passage.[3] Dr. Trumpler, of Lick Observatory, finds that thirty-nine percent of starlight is absorbed in each "parsec" distance of travel —although Dr. Harlow Shapley, of equal or greater fame, concludes that no appreciable absorption takes place.[4] The highly inaccurate parallax system of determining star distance—*which in some cases gave a negative result meaning that the body was less than no distance away,* has been supplanted by light determination.

But due to these dust clouds in space—or elsewhere—the most gigantic errors have resulted from this also. Dr. Frederick H. Seares, of Mt. Wilson Observatory, says that these clouds have tricked astronomers into overestimating the size of the galaxy of stars *five times.*[5] Certainly any other branch of science which could not measure a distance within five times its actual magnitude would be considered far from "exact!" Dr. Joel Stebbins, of the University of Wisconsin, using photo-electric cell methods, which are thought to penetrate this star-dust illusion, found that the distances of some of the Milky Way stars were only one-half what they had been thought. "Magna est veritas, et prevalebit!"—in time.[6]

But in reality are those cosmic clouds, plus the Heaviside Layer, *all* that interposes? Or—what constituents belong to the Layer other than electrical particles? Of what is the aerial integument of Earth composed? Dr. Abbot, of the Smithsonian, believes that the effect of solar heat on the earth is not a direct one, but that there is "some intermediate atmospheric effect not yet understood." A Master wrote in 1882:

> . . . Earth's magnetic attraction of meteoric dust, and the direct influence of the latter upon the sudden changes of temperature especially in the matter of heat and cold, is not a settled question to the present day, I believe. It was doubted whether the fact of our earth passing through a region of space in which there are more or less of meteoric masses has any bearing upon the height of our atmosphere being increased or decreased, or even upon the state of weather. But we think we could easily prove it; and since they accept the fact that the relative distribution and proportion of land and water on our globe *may be due* to the great accumulation upon it of meteoric dust; snow—especially in our northern regions—being full of meteoric iron and magnetic particles; and deposits of the latter being found even at

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[3] *Science,* July 26, 1929.
[4] *Science,* Sept. 5, 1930.
[5] *Los Angeles Times,* Feb. 19, 1932.
[6] *Los Angeles Record,* Nov. 23, 1932.

> the bottom of seas and oceans, I wonder how Science has not hitherto understood that every atmospheric change and disturbance was due to the combined magnetism of the two great masses between which our atmosphere is compressed! I call this meteoric dust a "mass" for it is really one. High above our earth's surface the air is impregnated and space *filled* with magnetic, or meteoric dust, which does not even belong in our solar system.

And this is the Heaviside Layer recently discovered and many things not yet discovered. It is the physical epidermis of the earth and the barrier to true spacial perception. Light itself is magnetic; and who knows the undiscovered results of its passage through these magnetic layers? And upon those effects our measurements of distances depend.

In fact our whole idea of the construction of the material Universe is in question. There are such contradictions in these matters that astronomers have been mightily moved to ask of themselves and of their comrades, whether after all they were not the common victims of some vast illusion. The exploded Ptolemaic and Copernican astronomical systems fitted all the available mathematical facts, as well as the perceptions of man, perfectly—until some more facts and some greater perceptions arrived. In future years we may be in for a complete upheaval of our ideas about all these things. The Sun in his own vast enigmatic circle through space, dragging with him the planets, continually traverses regions not before passed in this Manvantara; man, his ideas and his nature are subject to ever-fluctuating cosmic and spacial influences.

A REJECTED HYPOTHESIS

The Occult Doctrine rejects the hypothesis born out of the Nebular Theory, that the (seven) great planets have evolved from the Sun's central mass, not of this our visible Sun, at any rate. The first condensation of Cosmic matter of course took place about a central nucleus, its parent Sun; but our sun, it is taught, merely detached itself earlier than all the others, as the rotating mass contracted, and is their elder, bigger brother therefore, not their father.—*S.D. I, p. 101.*

ON THE LOOKOUT

"Etheric Vision"

Light, an English "Journal on Psychical, Occult, and Mystical Research," of which W. Stainton Moses ("M. A., Oxon.") was the first editor, contains as its leading article for December 16, 1932, a two-page review of H. D. Thorp's "Etheric Vision", recently issued by Rider & Co., the well-known publishers of *The Occult Review.* The book is an account of Mr. Thorp's experiences consequent upon his attempts to verify for himself "a statement he had read in a Theosophical book that it was possible, by means of the naked eye alone, to see the atoms of space." His experiences, rather than experiments, have continued for more than fifteen years. They began with his seeing the "fiery lives" of the *Secret Doctrine.* In time he found that an affinity or correspondence was set up so that he began "seeing things" of many kinds. He at length heard "voices" and finally a "Voice" which communicated with him in the fashion made familiar by reports of spiritualistic seances and Psychical Research Society lucubrations. In time he had a "vision" of his mother, and ultimately a vision and a "message" both, announcing his mother's death—which was confirmed by ordinary means two days later. So profound has been the effect on the author that he contemplates continuing his experiences of course; and, equally of course, further volumes on them. Mr. Thorp is no different from countless others who have had, by one means or another, similar experiences, and like them has become a "spiritualist", whatever he may call himself. The real question ever is, What is the moral, mental, and energic value, to the recipient and to others, of these or any other variety of astral "experiences"? The animals have a still wider range of sense, sensational, and astral "experiences" than have average mankind, including the mediums and psychics—but they remain unchanged by them. Are the psychics, the mediums, and the *tutti quanti* of mystics, seers, and occultists, any the wiser mentally, any the better morally, any more dependable in their discriminative faculty, by virtue of these "experiences" multiplied to the *n*th degree? All history proves the contrary. What do we all need—more phenomena or more philosophy? more experiences or more understanding of those normally undergone at every moment? More channels of sensation or more

reasoned and more actively achieved employment of the five senses and the mind in the direction of self-discipline, self-knowledge, and self-sacrifice for the "common welfare"?

CAUSES OF ILL HEALTH

Dr. E. E. Free's *The Week's Science* for November 7, 1932, has the following note on "Worry, World's Greatest Cause of Ill-health":

> Anxiety and ambition are twin disasters considered by the distinguished Scotch physician, Dr. James Orr of St. Andrews, as constituting the greatest single cause of ill health in the world, as he asserted in a recent address at Edinburgh. Thirty years as a practising physician have taught him, he said, that among rich and poor, educated and ignorant, in every class of society and in every occupation, the chief things that make people sick are worry and fear of the future. Not only is worry the direct cause of the majority of nervous disorders but it upsets the normal workings of the body so that many other illnesses follow. Even germ infections are more likely to be caught, to last longer and to do more harm in persons already weakened by worry. Another harmful effect is loss of sleep traceable either to worry itself or to efforts to escape the poverty or other ills which the worried person foresees. Dr. Orr believes that the health of civilized humanity is endangered unless the growing habit of worry is stopped. As the chief cause of worry he names ambition "to better one's self" and thus to change the environment in which one happens to be. A safer plan from the medical viewpoint would be for all human beings to quit trying to change their situations in life, but try instead to adjust themselves to these. It is unlikely that believers in human progress will accept this despairing prescription, however much they may agree with Dr. Orr's diagnosis of worry's harmfulness.

CAUSES OF GOOD HEALTH

In other words, the very ones inclined to agree with Dr. Orr's diagnosis and prognosis of humanity's diseases, mental and physical, are also the very ones who will reject his prescription. Why? Because neither doctor nor patient goes deeply enough into the subject. For ages men have done with their bodies according to their desires until the bodily rebellion against ill-treatment took the form of ill health. In the same way, men have even more heedlessly

dealt with their minds and psychic or astral natures. Then, they have run, and still run, in the one case to the physician of the body, and in the other to the physician of souls, with the one cry: "Give me relief from my *pain.*" Obediently, the doctor and the priest prescribe the well-known febrifuges, opiates, purgatives, diet, exercise, "practices" and "abstinences" of one kind and another—all to the end (*a*) of "relieving" the patient's distresses of body and mind; (*b*) of "restoring" him to his *status quo ante* so that the patient can do over again what he was doing before. The relation between doctor and patient is the same as between mind and body; they correspond and react to the mutual prosperity and adversity implicit in the relation itself. It rarely occurs to either physician or sufferer that there are two other factors in the situation: the Soul, as distinct from both mind and body, and Soul-ignorance or Soul-knowledge of the Laws of *Life*—whether life physical, life metaphysical, or life psychical. Dr. Orr knows the great need, by physicians as well as sufferers, of true Psychology. He and they can find it in Theosophy. Meantime, some reader of "Lookout" could do worse than to send to Dr. Orr, whose address is fortuitously disclosed by Dr. Free (and to Dr. Free himself, for that matter) a copy of the monograph on "The Laws of Healing, Physical and Metaphysical", published by The Theosophy Company.

"Small Part of Brain Enough to Think With"

Theosophists familiar with their teachings that the brain is but an instrument used here by the reincarnating Ego, and its "convolutions" an effect, and not the cause, of the phenomena of Mind, will be interested in a note under the above caption in Dr. Free's publication for October 10, 1932:

> Further evidence that reasoning is done, in some mysterious manner, by the whole outside rind or "cortex" of the brain, not by any smaller reasoning center like the brain centers for muscular movements or for sight, hearing, or other senses, is provided by recent experiments . . . carried out by Mr. R. F. Maier of the University of Michigan and reported by the Wistar Institute Bibliographic Service of Philadelphia. . . . Similar facts have been observed in human beings whose brains have been injured accidentally, except that the proportion of the human brain which can be damaged without destroying reason seems to be larger (than with the animals experimented on) . . . the exact location of the damage done to the brain makes little or no

> difference to the reasoning power. About three-quarters of a rat brain and even less of a human brain seems to be enough to think with, with little difference which parts are gone and which saved.

From all this it would appear to any one who is willing to "think with even a small part of the brain" that the Ego, Self or Soul which *uses* the brain is as distinct from it as is the driver of an automobile from the machine in which he rides. The only American psychologist, however, who has reached this conclusion and had the courage to avow it, is Prof. George T. Ladd, now deceased and therefore forgotten.

HOPE FOR ROME

The Pope has proclaimed a "cut it out" year for the faithful, and urged it upon the world at large whom he regards impartially as consisting of "erring children" of the Church Catholic, to refrain from thinking, talking, writing, about war, armaments, and all the other desiderata of the world's diseases. In this, his Holiness shows himself, like all good Jesuits, an equally good practical psychologist, even if there is intermixed an ulterior as well as an altruistic motive—in which respect the Vicar-General of God differs not at all from the every day layman, catholic or non-catholic. That the Church proposes to turn over a new leaf itself in some of its own historic habits and tendencies, is indicated in the following item from *Time* of November 14 last, headed "Health Campaign":

> The Roman Catholic Church has lately noticed in rural Europe an increase of morbid, ultra-mystical worshippers and of strange fanatical figures deemed holy by the ignorant. Fairly well known by Catholics throughout the world are the German peasant Therese Neumann and the Italian Franciscan Padre Pio, both of whom are reputed to have stigmata on their bodies. In Belgium and in Northern Spain are nuns who "sweat blood" during their devotions. Last week the Church moved to quiet the activities of all such persons. The Holy Office in Rome [read: the existing Inquisition Office] ordered the Belgian and Spanish women to be treated as medical cases. Padre Pio and Therese Neumann were forbidden to receive pilgrims. Padre Pio was ordered to cease singing mass in the Apulian village where a cult almost of sainthood has grown up around him. The Holy Office put on the *Index Expurgatorious* the large amount of mystic litera-

ture written around Padre Pio, and suppressed a community of women called the "Little Hosts" which, founded in his honor, had grown too impassioned and hysterical. Also disciplined were the "Little Victims of Christ", the "Order of St. Bridget of Sweden", and a Carmelite group who had so cut themselves off from the world as to be called "buried alive". Margherita Spezzaferri, founder of the "Little Hosts", was forbidden the use of any religious building for services. The other nuns were to be transferred to less ecstatic nunneries.

Toward the Infinitesimal

The "infinite divisibility of matter," "upon which the whole science of occultism is built," according to Madame Blavatsky, is now making headway apace, especially since the discovery of further sub-atomic particles by Drs. Sugiura, Anderson, and others. (*Science,* Sept. 30, 1932; *The Week's Science,* Jan. 4, 1932; *Associated Press,* Sept. 8, 1932). Similar progress has been made in biological realms in the same direction. By means of a new mirror-lens, the structure of the inner layer of the plant cell wall is found to be made up of a number of very fine rods—"micelles"—considered to be made in turn of bundles of carbohydrate molecules. The living protoplasm shows a similar structure. (*Science,* Dec. 12, 1930). Now, since the carbohydrate molecule, consisting of the common elements of carbon, hydrogen, nitrogen, and oxygen, certainly cannot be considered to assume the qualities of "life" through a mere geometric arrangement in space, this comes dangerously close to proof of their native "live" nature; and hence of the living nature of *all* matter. But it proves something else also.

Linga Sharira

Considering the state of knowledge in 1893, Mr. Judge would almost seem to have gone out of his way in a quest for trouble by writing the following:

> . . . So at the present time the model for the growing child in the womb is the astral body already perfect in shape before the child is born. It is on this the molecules arrange themselves until the child is complete, and the presence of the ethereal design-body will explain how the form grows into shape, how the eyes push themselves out from within to the surface of the face, and many other mysterious matters in embryology which are passed over by medical men

with a description but with no explanation. (*Ocean of Theosophy*, p. 40.)

ASTRAL PATTERNS

The intricacies of a full discussion of the real nature of this electro-magnetic—and also self-luminous—"pattern-body" is a separate subject, but certain new discoveries come in order here.

An old idea about wound-healing has just been upset. It was formerly supposed that the cells neighboring a cut filled it in by subdividing themselves. But it has been discovered that instead other cells from nearby leave their places and creep toward the wound to close it with their bodies. (*The Week's Science*, Jan. 4, 1932).

Under whose guidance? More will be known about that when the *currents* of the "astral body" are better understood. But the pattern nature of that mysterious factor is well-nigh proven objectively by Prof. H. H. Collins, of the University of Pittsburgh. When a certain color-pattern in a piece of skin is grafted to a foreign organism, that pattern does not remain. It is gradually altered to fit the skin-patterns of the new organism. This can only result either from a transposition of the particles of pigment—for which there is no explanation other than the continuous existence of an invisible pattern—or from a journeying of the cells themselves, which is the same factor on a larger scale.

But a controversy in neurology which has raged since 1860 (*Science*, Feb. 5, 1932), has been settled—in favor of the astral body, though the quarreling *savants* don't know that yet. The growing nerves of the tadpole sprout from the spinal cord and go direct to the muscle or sense they are destined to connect with the central system. It was formerly supposed that this connection was made by the linking up of cells already existing in the transition regions. And if they grow outward in this way, what other explanation than a preexisting and guiding pattern, invisible to the eye?

HOW OLD IS "LIFE"?

In ignorance of the actual but non-physical organisms which inhabit and animate "organic" forms, and which are absent from, or latent in, the mineral, the distinction between "life" and the "non-living" can never be resolved by science. Perhaps the nearest to a coherent definition of "life" which has been made from the material point of view is that of "life" as "a constant adjustment between

internal and external forces." But why an animal body carries on that adjustment while a stone does not, is as impervious a mystery as it ever was—the animal body as such having in it no material of a higher order than the stone. The apparent difference is, of course, merely due to the differential development of the "principles"; a fact which renders so absurd in the Theosophic eye all attempts to define "life." But there is a very patent distinction between the grades of living and non-living beings; and science may be pardoned for being unable to cross a gap which came far later in evolution than the origins. Could science—perchance by "psychometric" methods—see far back into the melting pot of time, all the "missing links" between the organic and inorganic would be visible indeed; in fact they could only exist on a planet in a state of flux and in matter half-evolved itself. Ignorance of this fact has led to all the fanciful and highly unnecessary speculations about the transmission of spores through space, etc. Earth never needed such transmissions; her fructifications came from *inner* space, not the outer.

Enduring Forms

The speculations about the "possibility of life on other planets" are all based on the childlike assumption that "life" requires the same conditions of earth, air, and water that our terrestrial living forms depend upon. Madame Blavatsky pointedly remarked that once life is understood as immanent in all substance, there is no reason to doubt that living, even conscious forms, differently constituted from ours, might be able to endure extremes of heat, cold, dessication and immobility upon rocky barren ledges for aeons, without destruction. But lately it has been shown that even forms much like the normal fauna of earth have no such limitations and vulnerabilities as we ascribe usually to "living" being. During 1930 (*Literary Digest,* Jan. 24, 1931), Dr. Charles B. Lipman discovered living spores in lumps of coal from widely separated places; certainly millions of years old. Later on the accusation was made that these spores got into the coal in process of digging or examination; though if so it was somewhat odd that they were not recognized by the discoverers as common forms. But later (*Science,* Feb. 12, 1932), the investigation was extended to organisms existing in petroleum; the petroleum was tested for cellulose-destroying organisms by injecting it in a cellulose medium. The experiment re-

sulted in the discovery of some organisms of quite unique physiology. And petroleum in the ground is at least as old as coal.

However, all this is but a beginning. Sooner or later the soil will be found as full of "living" things as the human body is full of multifarious bacteria, maleficent and beneficent. And they will be found as essential to the processes of the life-cycle of *compound* organisms as are the former.

STRANGE ATAVISM

According to *Science News Letter* of Feb. 27, 1932, and *Science,* Feb. 26, 1932, incipient embryos were found in the ovaries of unmated female guinea pigs by Prof. Leo Loeb of Harvard. It is remarked with surprising calmness that "this phenomenon has never been observed before among higher vertebrates." This, however, is an error—though a pardonable one. The phenomenon was not only observable, but universally, some millions of years ago, in the human as well as in other species. For sex was a late development in man as well as in all the mammals; in its external manifestation and typal divisions it is simply a crystallizing out, of polarities which exist primevally together in the single individual. Precisely as "astral matter" can be said to be the same substance as physical matter but with a different ratio of development of its "principles," so a female is a male, or *vice versa,* with the opposite physical and astral poles objectivized. And in all cases the differentiation fails to reach to the deeper planes. It is quite likely that atavistic occurrences of this kind recorded are more frequent in nature than supposed, just as sporadic interbreeding between species—upon which a most important point in the history of Man begins—is becoming recognized as more frequent than supposed.

SURFACE SEX

How shallow are sex distinctions even in the physical world is best shown by the experiments of Dr. F. Unterberger, of Koenigsburg, who claims to have been able to control the sex of the human embryo by the use of two simple chemicals, with only one failure recorded in seventy-eight trials. Of course to Dr. Unterberger and his clients, it is as natural and normal for parents to "control" the sex of the child if possible, as for the cattleman to use similar methods with an eye to the market. But it just so happens that in human birth the beginning of sex difference takes place on planes

unreachable by chemicals—namely in the predominant mental habits of the incoming Ego. It becomes further crystallized so soon as the astral germ develops; and the physical shell is only the outer casing, having no more necessary relation to the *inner* sex than the clothing of a woman worn by a man, or *vice versa.* Thus the whole idea, where applied, involves the greatest social dangers; and dangers of a kind which already form a serious problem for psychiatrists and even criminologists. In regarding the blithely childlike and irresponsible manner in which science still attempts to tamper with the most sacred arcana of Nature, in spite of widespread and disastrous recent experience, one is moved to doubt the teachability of even brilliant minds along some lines.

Ultra-Violet in the Astral

Considerable evidence accumulates from time to time which tends to show that the "astral body," being essentially an electro-magnetic organism—though not quite on the lines indicated by the term in its more material usages—has about the same relation to light in the ultra-violet ranges as has the physical body to sunlight on the visible spectrum. In *Science,* May 1, 1931, appeared an account of experiments showing that the lowly organism Paramaecium fluoresces a pale violet color under the ultra-violet when living, but does not do so when dead. There is no scientific answer to this, the real answer consisting in the presence of something in every living organism which is not there after death. A statement which no doubt would be construed by the ignorant and thoughtless as indicating a belief in conscious "souls" in these tiny water-forms!

But Dimitry Borodin, speaking before the American Association for the Advancement of Science, Dec. 28, 1932, announced the discovery of ultra-violet rays which are not only generated by all living beings, but are able to reach and alter the "heredity" carried by the genes. If so, they and the X-ray—which also operates in astral regions—are about the only forces discovered by science which have that power.

The very term "astral" is applied to that sort of matter because its nature and substance is that of light—on another plane.

The whole quarrel between occult and "exact" science, says H. P. Blavatsky, hangs on the existence of the astral body. The more this statement is studied in connection with the stream of discovery, the more pertinent it appears; the more ramified its implications.

OBVERSE

If the astral radiation is potent for upbuilding and creation, it is equally potent for destruction in other directions. Thus Dr. Otto Rahn, of Cornell, reports that there are human ultra-violet rays which in some persons are definitely beneficial to small animal organisms; but in others kill yeast cells, etc. Flowers, it is now admitted, wilt more quickly on some persons than on others. The tips of fingers, tips of nose, etc., seem to spray off these rays in particular; and the right hand radiates more than the left, regardless of whether or not the person is right-handed. (*Los Angeles Times,* June 25, 1932; *Los Angeles Examiner,* Aug. 28, 1932).

So it seems not only that science is on the point of discovering the "astral body," by some name or other, but is happening fast upon potential black magic.

ANIMAL RADIO?

"Strange noises creeping into radio," we are told, apparently without sardonic implication, have caused speculation as to whether an actual radio system does not exist among birds, insects, and other forms of animal life. (*Los Angeles Times,* April 27, 1930).

No less an authority than Prof. Arthur J. Thompson wonders whether some such phenomenon might account for the way-finding of migratory birds, etc. "Are there," asks he, "electro-magnetic waves naturally produced to which living creatures, including men, are sensitive?" To which Theosophy replies emphatically "There are!"

The human brain in fact is bathed in currents, cross-currents, and counter-currents, of every thought, feeling, and emotion let loose by human beings now alive, or who have lived and have left behind the ripples in the ocean of the astral matter set going in their cycles of manifest existence. And it is sensitive to all of them, too, too sensitive.

SILVER EMANATION

A discovery, perhaps of future surpassing importance, but which will probably remain unnoticed for many years, was made by Dr. Georges Lakhovsky in 1931. (*The Week's Science,* Jan. 25, 1932). By passing ordinary water through a filter of porcelain which contained particles of metallic silver, he created a drink which was chemically nothing but pure water, *containing no dissolved silver,* but in which germs could not live.